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A REPLY TO Dr. *Allix*'s Remarks ON SOME Places of Mr. *Whiston*'s Books, either Printed or Manuscript.

WITH

An APPENDIX, containing, I. The Preface to the *Doctrine of the Apostles*. II. Propositions containing the *Primitive Faith of Christians*, about the Trinity and Incarnation. III. A Letter to the most Reverend *Thomas*, Lord Archbishop of *Canterbury*, President of the Convocation.

By *William Whiston*, M. A.

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A Reply to Dr. Allix's *Remarks on ſome Places of Mr.* Whiſton's *Books, either Printed or Manuſcript.*

MY Unwillingneſs to engage in Controverſy, eſpecially when I expected that my Papers would at laſt have the Favour of a due and full Examination, from Men truly Able and Learned in thoſe Matters wherewith they are concerned, has kept me hitherto from taking any publick Notice of ſome things that have been writ againſt me, which ſeem to me rather to expreſs the Anger and Reſentment of the Writer, than his Judgment and Serious Regard to the Merits of the Cauſe. And I ſhould have ſtill continued the ſame Silence, with Reſpect to the Piece lately publiſhed by Dr. *Allix*, had not his Name been prefix'd to it. But the Apprehenſion I have of the great Prejudice my Cauſe may receive at this Juncture from the Authority of ſo great a Name, made me think it reaſonable to return ſome immediate Anſwer to it. Which I ſhall do with all the Reſpect that is due, either to his great Learning, or that Friendſhip with which he has hitherto favour'd me. Tho' I muſt

own he ſeems now to act but an unkind Part, in publiſhing a haſty Book, and that in part againſt imperfect and unpubliſh'd Papers that he ſaw ſo long ago, and whoſe Contents he has ſo much forgoten; juſt at this Point of Time when he cannot but know the Covocation is to go upon my Matters the very next Day after its Publication. Surely he might have communicated it to the World, either a little ſooner, or have deferr'd it a little longer, if he had duly conſider'd the Rules of Humanity, at leaſt thoſe of Friendſhip and Chriſtianity. However, ſince he has thought fit to write againſt me at this Juncture, I cannot eaſily avoid making a ſudden Reply to him; both on my own Account, and on the Account of thoſe Important Matters I am now concern'd in, before the Convocation; and the Church of Chriſt; that no Prejudice may any way ariſe by the Conduct of Dr. *Allix* in this Matter. I ſhall therefore go over his Remarks in order, and ſhew the Reader all along, with how little Care, and from what ſmall Examination of theſe Matters he here writes; and that in Points of the higheſt Conſequence to the Church of Chriſt, and ſuch as ought not to be medled with, but with the moſt careful Deliberation, and through Enquiry. To come to the Particulars. Dr. *Allix* ſpeaks in the beginning of his Book, as if I had laid a

Charge

Charge of Hereſy againſt him; and had *laid the ſame Charge againſt ſeveral other Divines alſo*; nay, and *publickly brought this Charge againſt him at the diſtance of* 12 *or* 13 *Years*. Remarks p. 3, p. 5.

My Words are theſe, "Dr. *Allix* being in my "hearing ask'd by Dr. *Pain*, whether there "were any Inſtance of *Invocation* of the Ho-"ly Ghoſt in the three firſt Centuries, he "readily anſwer'd, that there was not. Here is no Charge at all, but a Matter of Fact, truly related: As for the main, the Dr. does not deny, tho' he ſays, the Queſtion was only concerning *Publick* Prayers; and intimates, that he anſwer'd by referring us to St. *Baſil*. Neither of which do I at all remember; but do ſtill believe it was exactly as I related it; tho' 'tis not impoſſible but he might after his direct Anſwer, add ſuch a Reference to St. *Baſil* alſo as is here mentioned. However, I now ask him, whether he has met with any Inſtance of *Invocation* of the Holy Spirit in *Private* Prayers during the ſame time or not? And deſire he would pleaſe to give a poſitive Anſwer to that Queſtion. And by the way, I beg of the Chriſtian Reader to take notice, that Dr. *Allix*, who is ſo unwilling to be thought favourable to my Notions, owns from *Baſil*, "That all "the *Publick* Prayers at leaſt were directed "*to* the Father, *by* the Interceſſion of the "Son, *in* the Holy Spirit: And that they "were not formally directed to the Holy "Spirit alone. Becauſe he will thereby have Hiſt. Pref. p. 8. Remark p. 4.

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a plain Atteſtation to the main of what I affirm on that Subject; nay to more than I affirm: Since I think our Saviour was himſelf ſometimes directly addreſs'd to in thoſe publick Prayers, as will appear in due Place. Dr. *Allix*, ſays farther, "I am ſatisfy'd Mr.
5. "*Whiſton* never looked upon me as one who "inclined in the leaſt to his Opinions. He ought to have ſaid, I do not *now* look upon him as ſuch an one: But that he *always* has been ſo averſe to thoſe Opinions, I confeſs I know not how to believe: Unleſs he will give me more Reaſon for ſuch a Belief, than the bare Declaration of his preſent Opinion amounts to: Since they that know him, know how very changeable he has of late been in his Notions. The Dr. in the next place charges me with expoſing *Ezekiel's* Prophecy againſt *Egypt*, contain'd in his 30th Chapter, by my affirming, that the firſt Verſe of that Book in our preſent Copies ſeems to belong to the beginning of that 30th Chapter, and to imply, that that Prophecy therefore does appertain to the 30th Year of *Jehoiachin's* Captivity. For ſays he, it will thence follow, that the Conqueſt of *Egypt* by *Nebuchadnezzar*, which was in the 569 Year before Chriſt, was but 26 Years after the ſame Captivity, or Four Years before the Delivery of the Prediction. For if we deduct 30 Years from the 595th Year before Chriſt, when *Jehoiachin's* Captivity happened, according to Archb. *Uſher*, whom I follow, we come to the

the 565th Year, or to four Years after that Conqueſt. This is a very Material Charge, if it be true; and deeply affects my Scripture Chronology. But I am bold to ſay, 'tis all utterly groundleſs. For every body that will but caſt their Eyes on Archb. *Uſher's* Annals will find that he places *Jehoiachin's* Captivity not in the 595th Year before Chriſt, but in the 599th; and ſo when the 30th Year current, is taken inſtead of 30 compleat Years, as it muſt be here, the Prediction will appear ſo far from being 4 Years after the Event, that it will be a little before it; as it ought to be. I ſay it ought to be only a *little* before it, becauſe the Words of the Prediction imply, that that Conqueſt and Deſolation was then very quickly to come upon the *Egyptians*: *Thus ſaith the Lord God, Howl ye, wo worth the Day; for the Day is near, the Day of the Lord is near.* Ezek. xxx. 2. 3.

Nay, it was the Exactneſs of this Coincidence, together with the apparent Contrariety of that firſt Verſe of *Ezekiel's* Firſt Chapter to the Second, as it now ſtands, among other Arguments, which forced me to ſuppoſe a diſlocation in that place. So I preſume here is one plain Inſtance that Dr. *Allix* does not always write with the Accuracy which becomes a Chronologer. And this great Miſtake of his naturally puts me in mind of one more groſs in another Caſe; which I ſhall here ſet down, to give him Caution, that he take better Care in ſuch Com-

Computations hereafter. Dr. *Allix* then in his Diſſertation *De Natali Chriſti* aſſerts, that Chriſt was therefore born in *April*, becauſe he was conceiv'd in *October*: Since the Interval from the Conception, to the Birth, in Women with Child is [40 Weeks, or] 280
p. 46. Days. *Chriſtum vero, qui poſt Joannem Conceptum Sex menſibus conceptus fuit, conceptum fuiſſe. A. P. Jul.* 4708. *circa diem* 10 *Octobris, & natum circa diem* 11 *aut* 12 *Aprilis A. P.* 4709. *computando nimirum dies* 280, *ut tempus quo Mulier uterum gerit.* So that we have, it ſeems, 280 Days from *October* 10 to *April* 11 or 12, which in reality is only 183 or 184 Days. I ſuppoſe the Doctor in his reckoning dropt a round 100 at firſt, which join'd to another Miſtake about the juſt Number of Days in every intermediate Month, produc'd at laſt this ſtrange Calculation. But ſuch Miſtakes as theſe are no News to Chronologers, in Dr. *Allix*'s late Writings; ſo I ſhall take no farther notice of them in this Place. I hope when he cooly reflects upon them he will be leſs ſevere upon me in my ſuppoſed Miſtakes alſo. A little after this, Dr. *Allix* informs
p. 9. me, from no leſs a Perſon than the late Illuſtrious Baron *Spanheim*, "That my Lord "Archbiſhop of *York* has commanded Dr. "*Grabe* to examine my Eſſay on the Apo"ſtolical Conſtitutions. Somewhat like this I have been often told: Nay, that Dr. *Grabe* had undertaken that Work, and proms'd

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to answer me. This News, one that sincerely desires Truth, as I am sure I do, could have no Reason to be displeased with. Nay I did my self put the then imperfect *Essay on those Constitutions* among others into his Hand, in hopes that he would have Leisure and Inclination throughly to consider it, and would be so kind as to give me his Thoughts of it, and Corrections upon it. But as he has done nothing of this hitherto; tho' he wants neither Learning to examine it, nor Zeal to defend those Truths of Christianity which are deeply concerned in the same Constitutions; So I cannot but have some Reason thence to conclude, that either he has made no such Promise, or that he will never actually Perform it. Nay, beside this general Reflection, there are several other strong Reasons to make me believe the same thing. For first, Dr. *Grabe* cannot engage to answer what he has never seen concerning the same Constitutions. Now tho' he had seen a very imperfect *Rude Draught* of my *Essay* upon them, yet has he never seen that intire *Essay it self*, as it is now compleated. And I venture to say, that the Evidence which that Rude Draught then contain'd, is but small in Comparison of that which is in the other. Secondly, Dr. *Grabe* has not I think seen my compleat *Dissertation on the larger Epistles of* Ignatius, and so cannot have promised to answer it. Yet unless he can do that fully and satisfactorily, 'tis in vain to think of answering the other.

Thirdly, Dr. *Grabe* has not, I believe, promiſed to anſwer the *Doctrine of the Apoſtles*, or its *Preface*, found by me in *Arabick*, at *Oxford*: Nor do I believe he can do it. Yet till that is done, 'tis perfectly impoſſible to do the other. Fourthly, Dr. *Grabe* is ſo nearly of my Mind about theſe *Conſtitutions*, and has that very high Opinion of them, as of Apoſtolical Remains in the general, and as an *Ineſtimable Treaſure* to the Chriſtian Church, as I have heard him call them: He is himſelf ſo careful to obſerve the Rules therein contain'd, and is ſo affected with the Original Chriſtian Liturgy in the Eighth Book, that were not ſome Paſſages therein diſagreeable to his other Opinions, I do not believe we ſhould much differ in our Notions concerning them; and ſo he is not very likely to write againſt me about them. Fifthly, By converſing with Dr. *Grabe* himſelf about his own Hypotheſis of the Preſent Conſtitutions, (fram'd as it ſeems to me, on purpoſe to ſecure the main Parts, and yet to get clear of the Paſſages ſuppos'd favourable to the *Arians*; tho' I think it is not ſupported by any real Authority,) I have a great deal of Reaſon to think, that he has nothing conſiderable to offer againſt me upon this Subject: And by conſequence cannot eaſily believe he will attempt an Anſwer to me. So that upon the whole, notwithſtanding all this Report, as to Dr. *Grabe*'s anſwering my *Eſſay on the Conſtitutions*, I ſhall not eaſily believe

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it till I ſee it; or till I am certain he has actually written a Book upon that Subject. As for what has yet appear'd, Dr. *Allix*, and almoſt all our Writers about the Conſtitutions ſay little elſe, but what they find in *Dallee*, *De Pſeudepigraphis Apoſtolicis*, which Book I have read more than once, and that almoſt three Years ago; however the Doctor comes to be miſinformed of that Matter. And to tell him my Mind freely as to that Celebrated Work of *Dallee*, and other Controverſial Books like it, they ſeem to me to be the Works of meer *Pleaders*, and *Pleaders for a Party* only: And their Authors ſeem to ſtrain all their Wit and Learning to make out what is for their own Side; without ever weighing and conſidering fairly where Truth and Evidence really lies. And accordingly do they very often ſay things ſo falſe or miſtaken, that it wearies an Honeſt and Impartial Enquirer to trace them and their Partial Reaſonings. Biſhop *Beveridge* has fully confuted *Dallee* as to the laſt Chapter of theſe Conſtitutions, or the *Apoſtolical Canons*; and I hope that my *Eſſay* upon them will be an effectual Confutation of what he has advanced againſt the Body of the *Conſtitutions* alſo. Nor indeed does his Opinion ſeem to have been otherwiſe taken up about them both, than from their too plain Atteſtations to Epiſcopacy, and other Doctrines, Ceremonies, and Rules, which the *French* Church, whereof he was a Member, did not approve; which P. 9.

ſort of Reaſoning indeed is the main Argument the Patrons of our ſeveral Parties perpetually make uſe of againſt them: Becauſe they cannot tell how to believe that Chriſt or his Apoſtles ordained what their own Party diſlikes or condemns: As is obvious on the Peruſal of the Books, or Enjoyment of the Converſation of the Learned among the Moderns on all occaſions. Tho' how very weak ſuch an Argument muſt needs be, they are all ſenſible in all other Caſes, excepting that of their own Church and Communion. But to leave this Digreſſion, and to proceed. Dr. *Allix*, a little after, ſpeaks of an Arabick Tranſlation of the Conſtitutions at *Oxford* and at *Vienna*. P. 9. He means Two *Greek* MSS. of the *Conſtitutions themſelves* at *Vienna*: And Two MSS. of the *Arabick* Verſion of that Extract from them which is ſtil'd the *Doctrine of the Apoſtles*, at *Oxford*. But as he appears to have no diſtinct Knowledge of thoſe MSS, ſo does he ſay very odd things upon that Occaſion; which I ſhall take no farther notice of. Afterwards I am charg'd by the Dr. with P. 11. 'Looking upon *Arius* as the Re-'ſtorer of the Ancient Faith of Chriſtians; with believing P. 28. 'That *Arius* was the great 'Reviver of the Faith of the Apoſtles; and with affirming poſitively, 'that *Arius* was 'the only, or the principal Perſon who 'taught the Faith which the Church had 'received from the Apoſtles in its Purity. Which Charge, how far it is from being true,

I appeal

I appeal to all my Friends who have heard me ſpeak of *Arius* and his peculiar Hereſie; to all my † Books and Papers, Printed or MS, where that Matter is mention'd; and particularly to that Letter which I ſo lately wrote to the Lord Archbiſhop of *Canterbury*, and which I have inſerted in the *Appendix*, for my entire Juſtification upon this Article. What Dr. *Allix* ſays alſo concerning a *Created God* as the Object of Worſhip in my Notion, is like the Diſcourſe of one who had never look'd earlier than the Fourth Century, for the Original Chriſtian Doctrine and Practice in the Points of the Divinity and Adoration of our Bleſſed Saviour. Which things may however be a little better under- P. 14, 15,

† Hear my Words long ſince in Print, (*Sermons and Eſſays*, p. 266, 267.) 'I cannot but think, that if the famous 'Council of *Nice*, inſtead of venturing on the new Term 'of Art, the celebrated ὁμοούσιος, had only condemn'd the 'Raſhneſs of *Arius* and his Followers in bringing in their 'Novel and Unſcriptural Expreſſions; and inſtead of pre- 'tending that Unſcriptural Expreſſions *impiouſly* abuſed by 'Hereticks, may be condemn'd by Unſcriptural Expreſſi- 'ons *piouſly* invented by Catholicks; had made a firm Decree 'to prevent any the like Boldneſs afterwards, ſuch a Pro- 'cedure had been much happier for the Original Purity and 'Simplicity of the Chriſtian Faith, and the Peace of the 'Chriſtian Church alſo, than that contrary and fatal Method 'which was then taken, has ſince prov'd. Hear thoſe my Words alſo which are not yet in Print, in my Obſervations at the Concluſion of my *Account of the Primitive Faith*. 'I 'confeſs I neither like *Athanaſius*'s Character nor Behaviour, 'no more than I do thoſe of his Antagoniſt *Arius*, they 'both ſeeming to me cut out for the Diſturbance and 'Miſchief of the Church of Chriſt; That theſe are the Words in that MS. I appeal to thoſe many who have read it; and particularly to that Copy with the Ld. Bp. of *Worceſter*, which I have never ſeen ſince it was ſent him.

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ſtood when the Reader has conſidered my ſeveral *Propoſitions* concerning the *Primitive Faith of Chriſtians*, which I have alſo inſerted in the ſame Appendix, for publick Satisfaction. What he ſays alſo as to the *Jews*, is generally ſo ill grounded, that I ſhall not take any farther notice of it. But then what he adds preſently after about the moſt Primitive Fathers, and their Teſtimonies concerning theſe Matters, join'd to what Intimation I have had of his Opinion another Way concerning them, makes me think the Dr. will eaſily give them up in this Controverſy; notwithſtanding he ſays it is *a Matter of Fact that will be warmly diſputed with me*; for he plainly hints to us, that if their Teſtimonies prove too ſtrong, he will have Recourſe to the Scriptures only in this Matter, and lay no Streſs on either Fathers or Councils. Yet is he highly offended at my mean Opinion of one late Father, of the Fourth Century it ſelf, I mean *Athanaſius*: who, as I agree with the Doctor, *diſtinguiſhed himſelf for* 46 *Years together by his oppoſing the Efforts of Arianiſm*. But notwithſtanding that, I am by no means ſatisfy'd either about his Learning or Integrity; as the Dr. muſt know from many Paſſages in my Books, and particularly from my *Suſpicions* concerning him in the *Hiſtorical Preface*. Of whom if I have any where ſpoken with too much warmth, I hope it will, upon Examination, appear that the Truth of Facts will in the main

P. 14, — 17.

P. 18, &c.

P. 11. 12.

P. 98, &c.

main bear me out, and excuſe, if not wholly juſtify the Opinion I have of him: At leaſt till ſome of his great and numerous Admirers have remov'd the Occaſions of my Suſpicions concerning him, and ſo ſet him right in his Reputation again. But the Dr. does not only concern himſelf for *Athanaſius*, but for *Dionyſius Alexandrinus* alſo; becauſe his Letter about the Conſubſtantiality of the Son to the Father, preſerv'd in *Athanaſius*, is, if genuine, the Ancienteſt and Beſt Authority for that Doctrine that is extant in the Church. But here I beg of the Dr. to ſhew where, as he intimates, *Euſebius* tells us this Story, or ſets down this Letter for the Conſubſtantiality? When 'tis ſo well known that *Euſebius*'s Silence in this Matter, even where he ſo diſtinctly and fully ſpeaks of this *Dionyſius* and his Affairs, is one main Argument that the whole Story and Letter are Suppoſititious. This is not becoming the Accuracy and Faithfulneſs which all ought to ſhew in theſe Points. Nor do I well ſee how the Dr. who ſeems ſo to deſpiſe the Authority of the Fathers and Councils in theſe Matters, and is for keeping to the Scriptures only, can juſtly be ſo warm for the *Conſubſtantiality*, which alone ſtands on the Authority of ſome later Fathers and Councils, without the leaſt pretence to that of Scripture, or indeed of the Ancienteſt Fathers: And which when it firſt publickly appeared in the Church, was expreſly rejected by the Council of *Antioch*, as

P. 23. 24.

P. 23.

Hiſt. Eccl. L. VI. C. 40, *&c.*

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he very well knows. One thing deſerves to be farther obſerv'd alſo, as an Inſtance of the Dr's ſmall Eſteem of any Opinions but thoſe in the Scripture, *viz.* How liberally he gives up both the Author of the Apoſtolical Conſtitutions, and the famous *Euſebius* as plain *Arians*: Which Acknowledgment thoſe who have any great regard for the Fathers do generally aim to avoid; tho indeed, if *Arianiſm* be taken in that moderate Senſe in which I aſſert it, I own his Conceſſions are very true and undeniable. I will ſet down the Dr's plain Confeſſions, for the ſake of ſome that care not to allow ſo much, for fear of hurting the Cauſe of Orthodoxy. As to the Author of the Conſtitutions, Dr. *Allix*'s Words are remarkable. 'Certainly, ſays he,
P. 18. 19. 'it muſt be confeſſed, as an unqueſtionable 'Truth, that the Author of theſe Conſtitu-'tions was an *Arian*. And thoſe concerning *Euſebius* are not much leſs expreſs:
P. 25. 'Nor, ſays he, has *Euſebius* of *Cæſarea*, the 'Author of the Eccleſiaſtical Hiſtory, dared 'to relate with what Difficulty he eſcaped 'the Sentence of Depoſition for being an '*Arian*; as appears plainly from his Book a-'gainſt *Marcellus*, Biſhop of *Ancyra*; and preſently '*Euſebius* as much an *Arian* as he was, 'Oc. One thing it ſeems ſticks with Dr.
P. 26. *Allix* very much; 'That I have quite over-'turned Mr. *Mede*'s Scheme of the Prophecies of the *Revelation*, which in my Book publiſhed in 1706, I ſo highly approv'd.

Nay,

Nay he adds, 'When I ſay that Mr. *Whiſton* 'has quite overthrown his own Syſtem, P. 19. '(which is that of Mr. *Mede*,) concerning 'the Revelation of *Antichriſt*, I ſay no 'more than what he himſelf is oblig'd to 'confeſs.— And now what becomes of all P. 20. 'his Syſtem on the Apocalypſe? — Me- P. 22. 'thinks the Opinion he has now lately em- 'braced ſhould oblige him to retract pub- 'lickly his Eſſay on the Revelation: Leſs 'than this will never ſatisfy the World. I deſire to know of Dr. *Allix* what occaſion my preſent Notions have given for all this? Why: In the *Eſſay on the Revelation*, it ſeems I follow Mr. *Mede*, and expound the *Floud caſt out of the Dragon's Mouth* to deſtroy the Church, to be the *Arian* and following Hereſies: Which is irreconcileable to my preſent Notions. But where do I ſo expound that Paſſage? Take my Book into your Hand, I beg of you, and you will ſee that I have not a Syllable to that purpoſe: But interpret that *Flood caſt out of the Dragon's Mouth*, not of the *Arian* or any Hereſy, but 'of the terrible Inundations of the P. 213. 'barbarous Heathen Nations. And a little after more fully, 'of the great hardſhips the P. 214. 'Chriſtians endured, even after *Conſtantine* 'came to the Throne, by the Oppoſitions 'and Perſecutions of *Licinius*, *Julian* the 'Apoſtate, and others; and by the great 'Inundations of the barbarous and heathen 'Nations, which in a little time overran and

'shar'd the Empire among them. All this therefore is a pure Imagination of the Doctor: As if becauſe I make great uſe of Mr. *Mede*'s Labours in that Eſſay, I muſt needs follow him blindly in every thing. After
P. 27. this the Doctor gravely tells me, 'That it 'would be much for publick Satisfaction, if 'I would tell the World honeſtly what I 'think of that Notion of *Arius*, which was 'defended by ſome of his Followers, that 'Jeſus Chriſt had no humane Soul; but that 'the Word, which he ſays was created, and 'animated his Body, did alſo ſupply the 'want of a reaſonable Soul. As if it were poſſible for any one who had read my *Hiſtorical Preface*, which I preſented to him at
P. 5, 6. its firſt Publication, and which he preſently mentions, to doubt of my Opinion in that Matter. However, my Propoſition XIV. the *Lemma*, and the following XV. which I have added in the Appendix, will anſwer the Doctor's Deſire, to his full Satisfaction. We
P. 27. have next the mention of a *Learned Doctor*, who has prov'd that the Book aſcrib'd to *Novatian* does not favour my Opinions. I ſuppoſe he means our common Friend Dr. *Hancock:* Who, as I hear, wrote that ſmall Book about *Novatian*. Now as for my ſelf, if Twenty others ſhould alſo write Books to ſhew what that Author's Opinion were, I ſhould not think my ſelf concern'd to Anſwer them. I fairly publiſhed that Author, and let him ſpeak for himſelf, and deſire that

every

every Body who knows the Language will take their Notions of his Opinions from himself, and if they appear to favour the Eſtabliſh'd Doctrine, I have done the Church a piece of Service by the publication. A little after Dr. *Allix* very frankly owns, that 'at preſent he does not enter into any Ex- 'amination of the Propoſitions I have pub- 'liſh'd concerning my new Scheme in my 'Hiſtorical Preface. I muſt confeſs, I am not a little ſurpriz'd to find the Dr. to make ſuch a Declaration, that he will not examine what I have there advanced, in a Book wherein, from the Circumſtance of time 'tis publiſhed in, I hardly expected his Writing about any thing elſe of mine than that *Hiſtorical Preface.* Eſpecially when I and ſeveral others cannot but be deſirous to ſee what ſome of the truly Learned will ſay to it: Particularly to the *Plain Queſtions*; and to the *Suſpicions concerning Athanaſius.* For as to the *Apoſtolical Conſtitutions*, which the Dr. ſpends many Pages about, I am fully ſatisfy'd by the Lord Biſhop of *Worceſter*'s Letter, by this Book of Dr. *Allix*, and by converſing with Dr. *Grabe* and others; as well as by reading *Dallee*'s Objections, that the very Foundations of, and Preliminaries to the Knowledge of that Book are hitherto very little underſtood. Nor can they be ſo well known, till the Preface to the *Doctrine of the Apoſtles*, which I have added in the Appendix; and *Ignatius*'s *Larger Epiſtles*, to

P. 29.

P. 9, &c.

P. 98, &c.

ſay nothing of many other ſuch things, be firſt examin'd. Neither indeed can I well tell how, at preſent, in a few Words, to anſwer to what the Dr. urges from *Dallee* about the *Re-baptization of Hereticks*: Which yet is already done in my MSS. Papers in its proper Place. Only the Doctor would a little gueſs at my meaning, if I, in the ſame manner, ſhould go to prove there was no Baptiſmal Creed for above Three Centuries; becauſe no one of the Ancients ever then directly quoted it *verbatim*; or ſet it down in Writing. Nay among thoſe many Creeds of the Fourth Century, we ſcarce find any expreſs Appeals to it in Controverſies, and meet with no Attempts in any Council, to have it publickly introduced into the Church, inſtead of thoſe doubtful and exceptionable ones which did then ſo diſturb and confound Chriſtianity: As one would naturally imagine muſt have been the Caſe, if they ſtill had ſuch a Sacred Creed. Yet do I ſuppoſe no one doubts, but there was all along ſuch a Creed among them notwithſtanding. In ſhort, the State of the Primitive Church, as to many things of this Nature, is ſo little underſtood in theſe latter Ages, that no Streſs can be laid on ſuch Objections, till farther Enquiry and Examination. However, 'tis ſomewhat ſtrange, that that poor trite Objection about the *Rule for Eaſter* in our preſent Copies is here ſo warmly and largely preſs'd againſt me; when the Doctor knows, or

P. 29, — 35.

P. 35, — 42.

ought

ought to know from thoſe Papers which he read of mine hereto relating, that I there prove it to be a later Interpolation; that it ſelf twice hints at a former Rule in that matter; and that the true Original Rule therein referr'd to is ſtill preſerv'd to us by *Epiphanius*, from his uncorrupt Copy; and that the Place of the Equinox in the preſent Rule on *March* 22 intimates, what the Dr. allows, that it was made towards the latter part of the Second Century. As to all the Dr's long Diſcourſe againſt my Diſſertation concerning *Abiathar*, as the High Prieſt of the *Jews*, when Chriſt ſays he was ſo, and when *David* eat the Shew-bread, it is ſo entirely remote from our preſent matters; ſo extravagant in it ſelf; and contains ſo many ill grounded Aſſertions; that I ſhall leave my Diſſertation to the Skill and Judgment of the Learned Reader without any farther Reply. Only I deſire him, after he has read what the Dr. ſays, to read my Diſſertation over again: And if he finds it ſhaken, to give it up without any more ado. For I do not deſign here ſo far to digreſs from the Subjects before us as to write any Vindication of it. Only that grand Foundation of his reaſoning, that *Saul* reigned but two Years only, when both *Joſephus*, and St. *Paul* himſelf expreſly aſſures us, from ſome Original Record now loſt, that he reigned 40 Years, ſeems to me ſo ſtrange and ſurprizing that I cannot but juſt take notice of it upon this occaſion.

P. 43,—63. Eſſay on the Rev. P. 284, &c.

Joſeph. Antiq. L. VI. in calce. Acts XIII. 21.

And

And with this I intended to finiſh my Reply to Dr. *Allix*. But becauſe I find I have paſs'd over one ſtrange Expreſſion of his untouch'd, which ought not to be ſuffered to go ſo, for fear of farther Miſchief to honeſt Minds, I cannot but take notice of it, tho' in an improper Place; and that is his Affirmation that the Belief of the Divinity of
P. 14. Chriſt, implies the Belief of his *Self-exiſtence* alſo, as if he muſt then be *God of himſelf*, as well as the Father; contrary to even the *Athanaſian* and Orthodox Scheme it ſelf. Whither at laſt will the wild Efforts of ungovern'd Fancy betray us? For certainly if what things our Greateſt and moſt Pious Men, ſuch as Biſhop *Beveridge*, Dr. *Allix*, and Mr. *Nelſon*, *&c.* do of late recommend to our Faith, and to our Devotions, be to be followed, we muſt not only have new Bibles, and new moſt ancient Fathers for their confirmation, but even *Athanaſius* and *Baſil*, *&c.* themſelves will be thought in too low a Diſpenſation, as to this Myſtery of the Trinity; and we muſt look out for ſome Fathers more Orthodox and more Myſterious than thoſe of the Fourth and Fifth Centuries themſelves. This is the fatal Conſequence of deſerting our Original Guides, the Scripture and earlieſt Fathers, and of giving up our ſelves to Fancy and Enthuſiaſm! God grant that we may not endeavour *to be wiſe above what is written*; but in theſe things particularly
Acts xxvi. 25. may *ſpeak the Words of Truth and Soberneſs.*

I ſhall

I ſhall conclude this ſmall Paper with a melancholy Reflection on the ſad State of Chriſtianity, and of the Proteſtant Reformation among us; particularly with Relation to thoſe Concerning Affairs I am ſo deeply engaged in. I have Books and Doctrines which appear to be of the moſt Sacred Nature imaginable to propoſe to the Chriſtian World: Of no leſs Conſequence than what do claim to be the Original Settlement of the Chriſtian Church; and the moſt uncorrupt *Faith once deliver'd to the Saints*. Jude v. 3. I have laboured in the moſt inoffenſive way to procure them a fair, an open, and a publick Examination. I have all along had the greateſt regard to the Peace of the Church, to the Honour of the Clergy, and to all Lawful Authority. And in my Letter to the Archbiſhop of *Canterbury* I have freely own'd any raſhneſs or miſmanagement in the Manner and Circumſtances of my acting, and begg'd the Pardon of God and of all Good Men for any Errors of that Nature. I have freely declared that I have not endeavour'd to revive the *Hereſy of Arius*, but only to recommend the moſt Ancient, Sacred, Doctrines and Duties of Chriſtianity. I am ready to examine all over again with any of the Learned; and to correct all Miſtakes, and to retract all Errors that ſhall any way appear; even ſtill, after that full Examination I have already made. I am farther moſt willing and ready to do any thing that is not inconſiſtent with Truth, Sincerity, and a good

good Conſcience, and with my Faithfulneſs to what I am fully convinc'd are the Truths of Chriſt Jeſus, which by any juſt Authority ſhall be expected from me, or propoſed to me, in order to Peace and publick Satisfaction. I have waited a long time to ſee if any of the Learned can give me any new Light, or can deny the Evidence that I have to publiſh. I have tried all the proper Places for the Recommendation of the Examination of my Papers. I have ſpared no Pains, nor Coſt, even beyond my own Abilities, to procure the beſt Collations and Tranſlations, and to find out the beſt Records, for the moſt compleat Information of the Publick. I have procur'd all the Aſſiſtance I could, and earneſtly deſired of all the Learned to join with me in the right ſtating theſe important Matters. I have, God is my Witneſs, done all this from a Principle of Honeſty and Conſcience; have earneſtly implored the Divine Aſſiſtance and Bleſſing; have hazarded my ſelf and my Family to conſiderable Inconveniences and Loſſes; have actually, yet patiently ſuffer'd many Reproaches and Abuſes, and a very hard Sentence of Baniſhment from that Univerſity whereto I belong. Yet after all, from the Violence with which ſome in the Convocation ſeem to act againſt me, whom I have not the honour to be well known to, and who therefore cannot eaſily be made ſenſible of all things in my Caſe, I am not without the Apprehenſion of a ſevere Sentence from the

ſame Convocation; even before any fair Examination. I mean a Sentence of Excommunication: To be thereby, as far as is poſſible, cut off from the Viſible Church of Chriſt; to be excluded all publick Chriſtian Worſhip; and as far as lies in Men, to be delivered over unto Satan; to be rendred however uncapable of making a Will, or ſuing for a Debt; to be put into a State where I may be laid into the Goal, and there confin'd till I do what ſeems to me, according to the full Convictions I am at preſent under, very near renouncing Chriſtianity it ſelf. And all this I fear from my Brethren, ſometimes from my Friends, from Fellow-Chriſtians, Fellow-Clergymen, nay, Biſhops of the Church: And all this at the ſame time that the Learned ſeem not willing to anſwer my Arguments; at leaſt not before the Perſecution of my Perſon. If this be agreeable to the meek and gentle Nature of the Goſpel; to the main Foundations of the Reformed Religion; to the Doctrine and Profeſſion of the beſt Members of the Church of *England*, I own I have never rightly underſtood them; nor can I indeed reconcile ſuch Treatment with common Juſtice and Humanity. But if there be no Remedy, but I muſt be made a Sacrifice, I humbly beg of the Divine Majeſty, that I may my ſelf however always act as becomes a Chriſtian: That I may *run with patience the race that is ſet before me*; that I may, with Truſt and Comfort, *Look unto Jeſus* Heb. xii. 1, 2, 3.

ſus the Author and Finiſher of our Faith; who for the Joy that was ſet before him, endured the Croſs, deſpiſing the Shame; and is, after all his Sufferings, *ſat down at the right hand of the throne of God:* And may *Conſider him who endured ſuch contradiction of Sinners againſt himſelf, leſt I be weary, and faint in my mind.* Amen. Amen.

Will. Whiſton.

April 10.
1711.

APPEN-

APPENDIX.

The Preface to the Doctrine of the Apoſtles.

The DOCTRINE.

In the Name of the Father Almighty; and of his Only-begotten Son; and of the Holy Ghoſt, the Comforter.

WE the Twelve Apoſtles of the Only-begotten Son of God the Father Almighty, our Lord and our Saviour Jeſus Chriſt, (to whom be Glory) are gathered together in *Jeruſalem*, the City of the Great King: And together with us is preſent our Brother *Paul*, the Choſen Veſſel, the Apoſtle of the *Gentiles*; and *James*, the Apoſtle of the beloved City *Jeruſalem*. We have alſo confirm'd this *Catholick Doctrine* in that City. We have beſides denominated the Degrees according to their Dignity, after the Example of the Heavenly Powers: So have we diſpos'd of the Eccleſiaſtical Orders. Let

every one know, that he ought to ſtand in the Celebration of the Euchariſt, agreeably to that Appointment which is made for him by the Biſhop, as the Shepherd; and by the Prieſts, as the Teachers; and by the Deacons, as the Miniſters; and by the Subdeacons, as the Aſſiſtants; and by the Readers, and by thoſe that Sing with Underſtanding; [and by the Inferior Orders]; and by the People, and the reſt of the Congregation who hear the Word of the Goſpel, with a good Practice. Now we made an End before of Ordaining *Canons*; and we laid them in theſe Churches. But this is another *Book of Doctrine*, which alſo we have written, and have ſent them Both by the Hand of *Clement* our Companion: That this Doctrine may be declar'd in all the World; that all you that are *Nazarens*, that is, Chriſtians, under the Sun, may underſtand the Commands. That ye may know what is moſt pure. And whoſoever ſhall hear and ſhall keep the Commandments which are written in this Book, ſhall have Eternal Life. Now This is from our Lord Jeſus Chriſt. This is what is committed to us of this great Myſtery which it contains. But he that is diſobedient, and will not obſerve theſe Commands, we caſt him out as an Enemy, and Hell ſhall be his Everlaſting Habitation: according as it is written, They that have done evil, ſhall go into everlaſting Puniſhment; and they that have done good into Life eternal in the Kingdom of Heaven. *Amen.* *Note,*

Note, That this General Aſſembly of the Apoſtles appears to have been held about *A. D.* 67. That the *Catholick Doctrine* therein confirm'd, is the former Six Books of the Apoſtolical Conſtitutions, from which this Book is an Extract; that the *Canons* therein alſo mentioned, are contain'd in the Seventh and Eighth Books of the ſame; which are almoſt wholly made up of Conſtitutions and Canons: That thoſe certain Churches wherein they were repoſited, muſt be thoſe Nineteen wherein the Apoſtles plac'd Biſhops during their Life-time, and to whom they committed the Conſtitutions; and are every one mention'd by Name at the End of the Seventh Book of thoſe Conſtitutions. *Note* alſo, That this Sacred Book, or *Doctrine of the Apoſtles*, is reckon'd among the Uncanonical Books of the New Teſtament; (*i. e.* I think, among thoſe Sacred Books which were written after the 85th Canon was made, or which for certain Reaſons were not therein inſerted:) by *Euſebius*, by *Athanaſius*, by the Author of the *Synopſis Sacræ Scripturæ*, and by the Ancient *Stichometriæ*. *Origen* alſo quotes a Paſſage out of it, by the Name of a *certain ſmall Book of the Apoſtles*, [*Invenimus in quodam Libello ab Apoſtolis dictum.* Homil. x. in Levit.] which is now therein; and it was ever own'd both by the *Ethiopick* and *Coptick* Churches, as really Sacred and Apoſtolical.

Pro-

Propoſitions containing the Primitive Faith of Chriſtians, *about the Trinity and Incarnation.*

Article I.

THere is but *One*, *Supreme*, Living, Eternal, Infinite, Omniſcient, Omnipotent, and Inviſible *God*, the *Father* of our Lord Jeſus Chriſt; the *Origin* of all *Beings*, and the *Creator* of all *Creatures*.

II.

God the Father, and He alone, is to be primarily worſhipped and ador'd, or in the moſt proper Senſe, and in the higheſt Manner: He only being the Object of the Supreme Degree of ſuch Divine Worſhip and Adoration, through Jeſus Chriſt.

III.

Jeſus Chriſt is, in a peculiar Manner, the *Son*, the *only*, the *only begotten*, and the *moſt beloved Son of God*, *i. e.* a Divine Perſon in an extraordinary and ſingular Manner deriv'd from;

from, and peculiarly near and dear to the Supreme God the Father.

IV.

Jesus Christ is truly *God* and *Lord*; or really, by the Appointment of the Father, *our God*, and *our Lord*; *our King*, and *our Judge*.

V.

Jesus Christ is the *Holy one of God*, a Being or Person of Supereminent and *Divine Perfections*, *Knowledge*, *Power*, and *Authority*; and so far *Superior* to all Subordinate Creatures, *i. e.* to all the Thrones, Dominions, Principalities, Powers, Cherubims, Seraphims, Archangels, Angels, Men, *&c.* which are made Subject unto him.

VI.

Jesus Christ is the Λόγος Θεὸς πρωτόγονος, *The first begotten of all Creatures, the Beginning of the Creation of God.* A Divine Being or Person, *created* or *begotten* by the Father before all Ages, or before all Subordinate Creatures, Visible and Invisible.

VII.

God the Father by his *Word*, by his *Son*, or by *Jesus Christ*, as his Minister, or Active In-

Inſtrument, at firſt *created*, made, order'd, or diſpos'd; and ſtill *governs* all the Subordinate Creatures, Viſible and Inviſible.

VIII.

Jeſus Chriſt, the *Word*, and *Son of God*, is a Divine Being or Perſon, far *Inferior* to his Father in Nature, Attributes, and Perfections.

IX.

Accordingly *Jeſus Chriſt*, the *Word*, and *Son* of *God*, was very frequently *ſent* by the Supreme God the Father, in the Ancient Ages; and again more apparently at his Incarnation, as his Servant, his Deputy, and Miniſter into the World.

X.

He was alſo ever entirely *Subordinate* and *Obedient* to his Father, and *miniſtred* to his good Pleaſure in all things.

XI.

He alſo did frequently *Pray to*, and *Praiſe*, and *Truſt* in the Supreme God, as his *Lord*, his *God*, and *Father*; and ſtill *Intercedes* to him in Heaven, for his Church and People here on Earth.

XII. He

XII.

He also own'd, that all his *Knowledge*, *Power*, *Authority*, *Revelations*, *Doctrine*, and *Miracles*, were deriv'd from, and given him by the Father: And still did all so as might ultimately tend to the *Glory* of his Father.

XIII.

Jesus Christ, the *Word*, and *Son of God*, did, in his Divine Nature, in the most Ancient Times properly *descend from Heaven*, and appear at several Times, and in several Places to the Patriarchs; *personating* the Supreme God, or acting wholly in his Name, and as his Deputy and Vicegerent in the World.

XIV.

Jesus Christ, the *Word*, and *Son of God*, descended properly again from Heaven in his Divine Nature, and *became Man*, being by the Power of the Holy Ghost conceived in, and born of the Blessed Virgin *Mary*, and increasing afterward in Wisdom and Stature like other Men.

LEMMA.

The Ancient Division of a Man in the First and Second Centuries of Christianity, was into *Three* Parts: the *Spirit*, or Rational and Divine Part; the *Soul*, or Sensitive Part; and the *Body*, or Fleshly Part: the πνεῦμα or νοῦς, the ψυχὴ, and the σῶμα or σάρξ. Tho the Ancient Authors do frequently in-

clude all the Parts under the general Diviſion into Soul and Body alſo.

XV.

Jeſus Chriſt, the *Word*, and *Son of God*, i. e. his Divine Nature aſſum'd a Human *Body*, or Human *Fleſh*, with its Properties and Paſſions; or in the Ancient Stile, a σῶμα or σὰρξ, with its ψυχὴ, and ſo became a *Divine Soul* in a Human Body, a *God Incarnate*; or in Scripture Language, the *Word made Fleſh, and dwelling among Mankind.*

XVI.

Jeſus Chriſt, the *Word*, and *Son of God*, when he was incarnate, was liable to *Temptations* in his *Divine Nature*; and therein *Suffered* for us, as the Rational Soul is tempted, and ſuffers in other Men, by its partaking of the Temptations and Sufferings of the Body.

XVII.

Jeſus Chriſt, the *Word*, and *Son of God*, will, at the Conſummation of all things, reſign up that Kingdom which the Supreme God inſtated him in after his Reſurrection, into his Father's Hands; and will from thenceforward, with all other dependent Beings, be entirely ſubject to his Father for ever.

XVIII.

The Supereminent and *Divine Honour and Worſhip* due to the Son of God, is to be paid, not only by *Obeying him*, as our Lord; by *Baptizing* into his Name; by wiſhing *Grace and Peace* from him; and by *Doxologies*; but by proper

proper *Adoration*; by distinct and direct *Invocation*, and *Thanksgiving* also.

XIX.

The *Holy Spirit of God is a Divine Person*, made, under the Supreme God, by our Saviour; or in a due Sense, *proceeding from the Father and the Son*, of different Perfections and Offices from the Son of God; Superior in Nature and Attributes to all *Subordinate Creatures*; but Inferior and Subordinate to the Father and the Son, in the Creation and Government of them. The *Inspirer* of the Prophets and Apostles; the *Worker of Miracles*; the *Paraclete* of the Church; the great Author of *Sanctification* to all good Men; and the Principal *Witness* to our Blessed Saviour.

XX.

The *Holy Spirit* is never, either in Scripture, or the most Primitive Antiquity, call'd directly *God*, or *Lord*; *our God*, or *our Lord*; *our King*, or *our Judge*; nor was he then properly *Invocated* by any Christian.

XXI.

The Supereminent Dignity of the *Holy Ghost* is to be own'd; and a proper Degree of Divine Worship to be paid him, not only by *hearkening* to his Holy Motions, but by the Form of *Baptism*, by the Form of *Benediction*, and by *Doxologies* also.

XXII.

God the Father, the *Word*, or *Son of God*, and the *Holy Spirit*, are Divine Beings or Perſons, really & *numerically* diſtinct from each other.

XXIII.

Yet are they not entirely Separate, Independent Beings; but the Son and Spirit are intimately *United* to the Supreme God the Father, by a natural *Dependance*, conſtant *Conſent*, and joint *Operation* for the Government of the World.

A Letter to the Moſt Reverend Thomas *Lord Archbiſhop of* Canterbury, *Preſident of the Convocation.*

Lond. *Apr.* 5. 1711.

May it pleaſe Your Grace,

SINCE I perceive that my *Hiſtorical Preface* has given Offence, not only to ſeveral Good Men in particular, but to the Body of the Convocation in general, and to many others who are really deſirous that Truth and Primitive Chriſtianity may prevail; and that not only on Account of the *Manner* of my Writing, which ſeems to be with too great Confidence and Aſſurance; but alſo becauſe it looks like reviving the very *Hereſy of Arius* himſelf, as it was condemned by the Council of *Nice*: The great Regard I have to the Peace of the Church, and my ſincere Deſire to approve my ſelf to my Superiors in it, have made me think it might be very proper to Addreſs my ſelf to your Grace,

as Preſident of the Convocation, upon this Occaſion; to lay before you my ſincere Thoughts, as to theſe Matters, with the utmoſt Humility and Deference, that I may not be eſteem'd ſo perverſe and obſtinate, as not to own any Indecencies I may have been guilty of; and that I may not be charg'd with what never was in my Thoughts or Deſigns, with Regard to the Revival of the *Arian* Hereſy: And at the ſame time to beg of your Grace to uſe your Endeavours, that the Things I propoſe may not any way ſuffer on Account of any Raſhneſs in the way of my propoſing them. For as to the *Manner* of my writing upon theſe Subjects, it is, I confeſs, too agreeable to the Warmth and Vehemence of my natural Temper, increas'd by an Hearty, and I am ſure, an Honeſt Zeal for what things ſoever at any time appear to me to be True, and of Importance in Chriſtianity. I hope God, who knows the inmoſt Receſſes of my Soul, will not impute all that appears to be raſh and aſſuming, to ſuch a proud and conceited Temper, as it may ſeem to others to proceed from: And that he will mercifully forgive any Offences of that Nature, where he finds the Heart in the main ſincere and upright, and honeſtly labouring, to the beſt of its Knowledge, to promote Truth and Piety in the World. And as I earneſtly wiſh that the Uncorrupt Faith and Practice of the Goſpel in every Part, may prevail among us; ſo do I heartily deſire that I may not be found guilty of breaking any of the Rules of Chriſtian Meekneſs, Humility, Modeſty, and Deference to Lawful Authority, while I am aiming to promote, to the beſt of my Judgment and Ability, the Purity of Chriſt's Religion among Men. And I muſt own to your Grace, that I am, upon Reflection, ſenſible, that in ſeveral Expreſſions,

preſſions, and in many Circumſtances of my Management, I have not always kept within thoſe ſtrict Rules of the Goſpel, which the Meekneſs and Gentleneſs of Chriſt, and of his Religion, requires in ſuch Caſes; and that therefore I may ſometimes have given Occaſion of Offence to my Chriſtian Brethren, and to thoſe in Authority in particular: For which Faults, where-ever they have appear'd either by Word or Writing, as I do heartily beg Forgiveneſs of God, and of all good Men; ſo do I faithfully promiſe that I will be more careful not to be guilty of the ſame hereafter. Humbly deſiring that my ſpeaking plainly what I judge to be Truth may not be eſteem'd juſt Cauſe of Offence; that I be allow'd, with a decent Freedom, to produce all the proper Arguments and Teſtimonies for what I propoſe; and that I be permitted modeſtly to declare what Degree of Evidence I think I have for what I aſſert. As to the Imputation of *Arianiſm*, which I confeſs I have not been ſufficiently careful to avoid, I do Declare it never was my Intention to aſſert the *Arian Hereſy*, ſtrictly ſo called; or to revive * the *Hereſy of Arius*, and of his peculiar Followers

* N. B. *By this Hereſy of* Arius, *and of his peculiar Followers, as it was condemn'd at the Council of* Nice, which afterward I explain more diſtinctly, by *thoſe particular Novel Doctrines, and the like particular Novel Expreſſions, which were condemn'd at the Council of* Nice; and again by *thoſe raſh and Novel Aſſertions and Expreſſions of* Arius, *which caus'd the Diſturbances in the Church at that time, and were condemn'd by the Council of* Nice; I meant and could mean only thoſe raſh and Novel Aſſertions and Expreſſions, which *Arius* and his Followers firſt introduc'd into the Church, or firſt diſturb'd the Publick about: Such as ἦν ὅτε οὐκ ἦν· πρὶν γεννηθῆναι οὐκ ἦν· ἐξ οὐκ ὄντων ἦν. For as for that Council's *Anathema* againſt the Uſe of the Word κτιστὸς, *created*, concerning our Saviour,

lowers, as it it was condemned at the Council of *Nice*. I guarded against this expresly in my *Historical Preface*, p. 2. by a particular Declaration, 'that by that *Arianism* which I speak of, I 'ever mean the Doctrine of that part of the 'Church, which was call'd *Arian* in the Fourth 'Century, and not the Doctrine of *Arius* himself 'only, with a few of his particular Followers. And this Distinction is so plain in all my Papers, that whereas I every where own the Doctrines of that part of the Church in the Fourth Century, which their Adversaries would call by the odious Name of *Arian*; yet do not I, in any Proposition, assert those particular Novel Doctrines, or use the like particular Novel Expressions of *Arius* himself, which were condemn'd at the Council of *Nice*; but ever confine my self to the much Ancienter and more Authentick Doctrines and Language of the Scripture, and the most Primitive Writers. And I take leave to Observe here a few things farther; that the main Body of those whom their Adversaries call'd *Arians* in the Fourth Century, were themselves so far from justifying any of those rash and Novel Assertions and Expressions of *Arius*, which caus'd the Di-

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our, which seems to have been brought in under the Pretence that the *Arians* us'd it in the very same Sense of the Son, and of all the Inferior Creatures; (tho' the *Arians* so call'd by me, if not *Arius* and his peculiar Followers also, ever deny'd it) it was most certainly the Ancient and Original Language of the Scripture, and of the first Christians, and so out of the Power of any Council whatsoever, to abrogate or condemn, any more than they had Power to consecrate that novel and unscriptural Expression of ὁμοούσιος, which had been so expresly rejected by the Council of *Antioch* long before. So that in short, the Council of *Nice*, and *Arius* with his peculiar Followers, were both highly to blame in these Matters; and ought neither of them to be followed, without better Authority, by any Christian.

ſturbances in the Church at that time, and were condemn'd by the Council of *Nice*, that they did not approve of them, or inſert them into their Creeds; nay did not themſelves publickly admit *Arius* and his Followers into the Church again, till he gave in a Creed without the leaſt Syllable of them: as is evident in the Hiſtory of that Age. In Reality, I think no one ought to be at all led by any particular Men, but to take their Chriſtian Faith and Practice from thoſe moſt Sacred and Primitive Writers, which liv'd long before the Riſe of the Controverſies in the Fourth Century; as I have endeavour'd to do in my *Account of the Primitive Faith* of Chriſtians. I take this Opportunity alſo to beg of your Grace, if you ſhall think fit, to Recommend the ſerious Conſideration of my Papers to the Convocation, or to a Committee of Learned Men this Summer; that ſo all may proceed with that Fairneſs and ſincere Regard to Truth and Chriſtianity which becomes the Miniſters of Chriſt Jeſus. If once this Matter be brought to that Method of proceeding I ſhall exceedingly rejoice; and be ready, whenever I ſhall be requir'd, to lay all my Papers before them for their Conſideration; and to correct any Miſtakes in them, or retract any Opinions I have advanc'd, that upon due Examination ſhall appear not to be well grounded. I beg your Grace's Pardon and Bleſſing, and Subſcribe my ſelf, with all Submiſſion.

Your moſt Humble and Obedient Servant,

Will. Whiſton.

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ERRAT. P. 1. l. 14. r. *and.* P. 14. l. 21. dele *and.*